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LECTURE SERIES

ON

# THE CHRISTOS

*Birth and Unfoldment*

As given by VITVAN



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CLASS TALKS  
ONE, TWO AND THREE

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## PREFACE

A NEW CYCLE OR AGE is upon us which requires, as representation, a reformulation of the Wisdom Teachings (Gnosis) and this as a new presentation and methodology for individual development.

Before the advent of our modern mathematical physics, understanding of the structure of the atom, autonomous fields, etc., points of reference were lacking with which description of Mind-level perceptions of the Cosmic Process could be adequately given. Not until the three coordinates of space were generally understood as functions of the three coordinates of time could events in a space-time continuum be described in terms of consciousness, Self-awareness, action of Self-knowing, etc. Before this general understanding, such events were treated as maya, delusions and/or illusions, resulting in a train of disastrous consequences to the human weal.

We know that the Cosmic Process itself, in its cyclic order, exhibits unifying or synthetical qualities, and a given man—the epitomization of the Cosmic Process—is now capable of synthetical Knowing. This means that man is now able to dispense with symbolical representations as a means to his perceptive insight of Truth and Reality, thus employing signs, symbols (words), etc., in his thinking processes only for communication purposes on the 'objective' level.

This ability to function synthetically signalizes the culmination of a long past emergent or developing process. This process began at the dawn of history with zootyping simple perceptions, and through the ages progressed through totemized transference of zootyped and totemic representations to the skies or starry



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heavens wherein totemic representations developed into uranographical and zodiacal forms, and this in turn into the objectification of gods, daemons, familiar spirits, etc., culminating in turn in the anthropomorphic concept labeled the god of gods or of a god of all gods.

Beginning with the renaissance, the age of enlightenment, the natural sciences were instrumental in transferring the thingified system of representation of the past to the mental level of the psyche wherein the concept, represented by sign, symbol, word, etc., became substituted for the previous forms of pictorialization.

The New Cycle now dawning is characterized by the urge to carry the forms of representation beyond the concept—as well as all other past forms of thingifying—as a means to understanding; for it is now realized that while the concept is useful as a means for objectifying Mind-perceptions in symbolical forms, it fails utterly as a means for Knowing. So representations can now be carried beyond the concept into a new aptitude, not only for synthetical knowings but for the greatest possible shortcut to Self-realization.

This eventuates in a non-metaphysical presentation of the Structure, Function and Order of that Cosmic Process in which each person and every 'thing' is integrated. With the restriction of conceptual thinking to a mental form of thingifying, objectifying, etc., an individual experiences his release from his last bondage. At long last, man can stand clear of all objective identifications and with the faculty or aptitude of synthesis, perceive and comprehend the Structure, Function, Order of Reality (The Cosmic Process) directly and with an immediacy of awareness. Standing thus clear and free from thingifying his objective identifications on the mental level, he can utilize or employ symbol and myth as a means for converting psychic-energy into configurational representations.

This gives meaning and purpose to the re-articulation of the Gnosis; and heralds the way of functioning for those who will



consciously participate in the pattern of this Great and Glorious New Cycle.

Therefore, the activities and purposes of the School of the Natural Order are:

Public teaching, mailing of mimeographed and printed class talks and lesson courses, books and booklets on the correlation of non-aristotelian Gnosis with modern scientific developments; training in organic gardening, composting, conservation of the fertility of the soil, etc.; teaching a process or methodology of understanding symbiotic relationships of Nature's formative forces in plant, animal and man culminating in the perception of Cosmos as Conscious Light-Energy-Living-Matter organism-as-a-whole, Self-governed, as if by a Supreme Intelligence; inculcating and understanding that man (individually and collectively) is intrinsically integrated in Cosmos, and that his highest obligation, therefore, is learning to consciously function in participational cooperation with the Design (Structure, Function, Order) thereof.

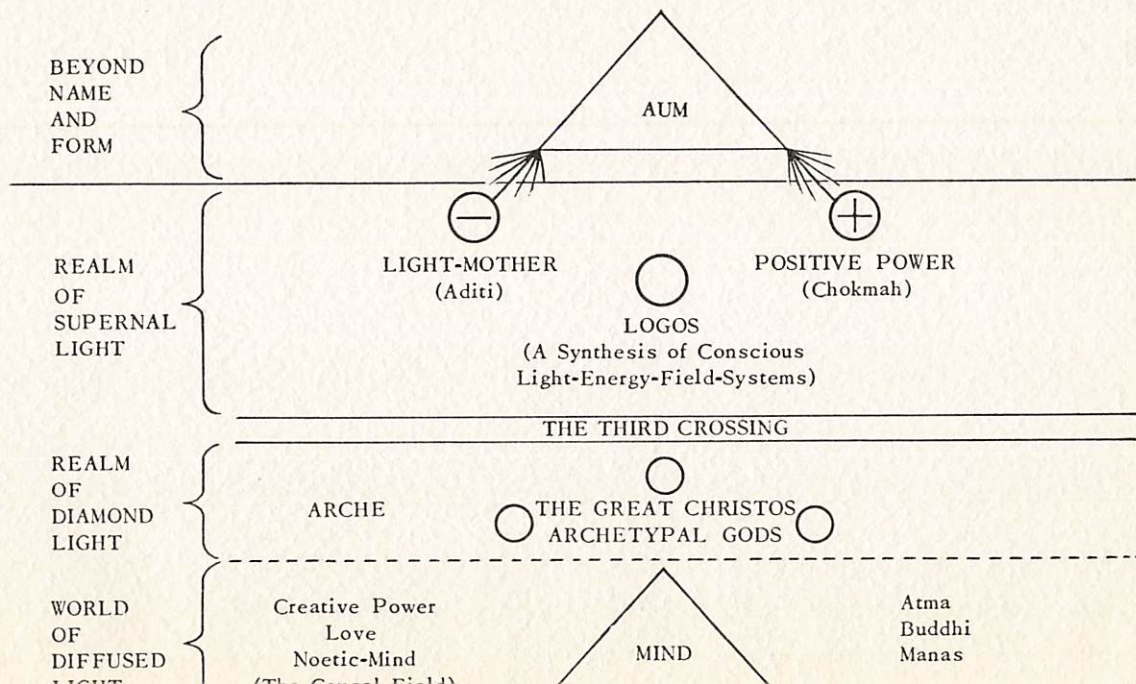
THE CHRISTOS  
AND ITS UNFOLDMENT

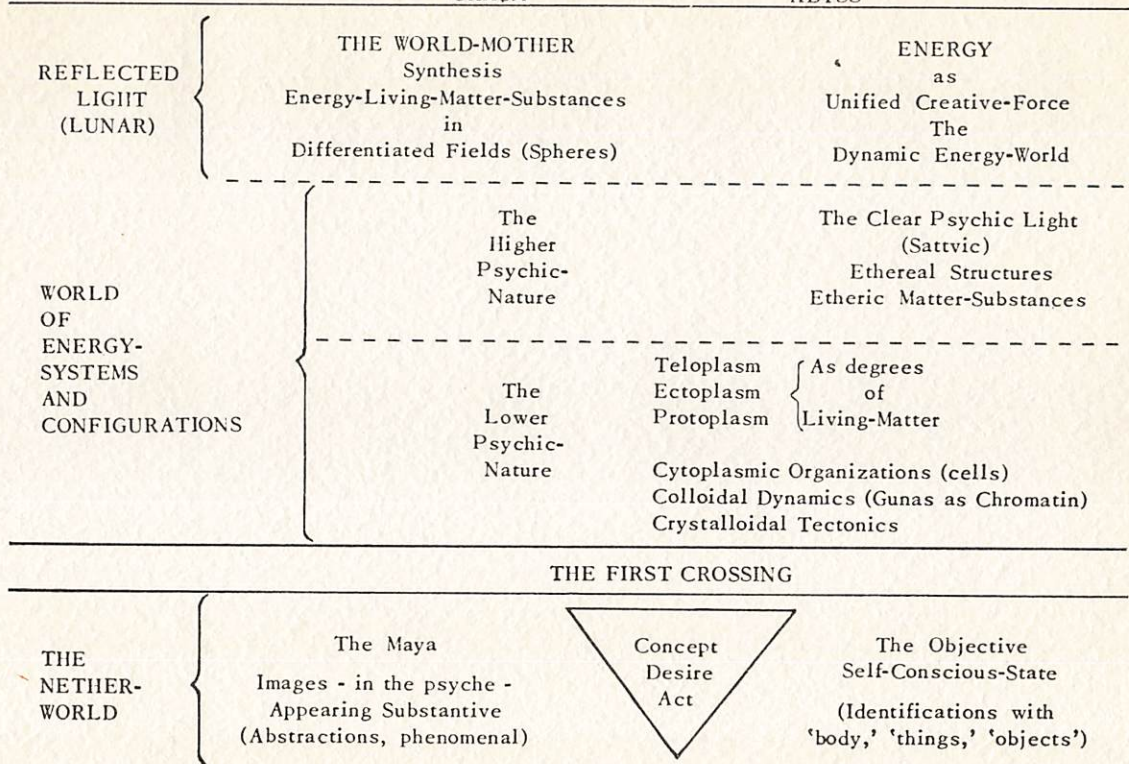
7. Ascension
6. Resurrection
5. Crucifixion
4. Gethsemane
3. Baptism
2. Hiding in Egypt
1. Birth





# The Dynamic Septenary Cosmos











## CLASS TALK — ONE

I HAVE cast about for the most significant and vital subject for us at these times we are in—that is, the changing world conditions—and what would be most helpful to us and for us in proper orientation to a sense of security, if not the development of a new manifold of values which will give a sense of moral certainty. This sense of security and moral certainty is what is needed over and above everything else at this particular time when we are confronted with the demolition, the disintegration of all of the precepts and factors by which we have so confidently lived as directives. So, I have elected the following outline that I propose to give you today and then we will take it up in minute detail in describing and delineating the seven stages of the developing Christos.

7. Ascension
6. Resurrection
5. Crucifixion
4. Gethsemane
3. Baptism
2. Hiding in Egypt
1. Birth

First I want to acquaint you with why I used the word Christos instead of Christ. It is very simple. The Greeks never used the word Christ; that is our English word for the word Christos. In the Pre-Christian era the word Christos was used by the Greeks in their schools, and it had a different significance than the word Christ as used generally and currently in the Occidental cultures, teachings and religions. In the mystery teach-

ings, both in the Eleusinian and the Orphic schools of Greece, as well as in the philosophies of Socrates, Plato and others, they never had any concept of the word Christos as historical; that is, the word Christos was never identified by the Greeks with a historical character. That concept did not develop in the race consciousness until the third century A.C. (I use A.C. instead of A.D.—in the year of our Lord—because in our teachings we do not look for the year of our Lord until this new cycle we are now entering has ended and it will take 2300 years to reach its conclusion; just as the old aristotelian [scribes and Pharisees] cycle is now ending.) So, instead of saying the year of our Lord, WE ARE LOOKING FORWARD TO IT; we are getting ready for it; because it has not yet arrived. We use A.C. as an arbitrary point from which we date events. Is there anyone here who can say in our race consciousness that our Lord or our Christ is present? We have a whole lot of work to do getting ready, individually and collectively.

To go back to our thought—the Greeks never historicalized the term Christos; they never identified it with any one particular individual anywhere because this was B.C., the Periclean period of the Greeks. It began with Heraclitus and ended with Plato; that was one of the greatest periods that ever happened in our civilization and that legacy is what we call our Occidental culture today. That is why we line up more with the wisdom as it has come down apostolically from the Greeks. We reach out and study the Upanishads and the Vedas but we keep lined up with the traditional line stemming from the Greeks and we don't depart from it.

Now if the Greeks never historicalized the term Christos, how was it used? They used it in this way:—there is the phenomenal appearance of the universe, then as a state of development beyond identification with the phenomenal aspect or appearance, there was the instinctual, the elementary instinctual aggregations, ensembles, configurations, and the level beyond that was the realm of the psyche. (They used the label psyche, from which



we get our English word for soul.) Today the psychoanalysts and psychiatrists explain that as the content of the unconscious. In our present state of development as a race we are beginning to break into a new world which has been called the content of the unconscious; but instead of saying that, we substitute the Greek word, psyche.

There comes a period when a quickening, energizing, awakening force enters into the content of the unconscious or the psyche; now that quickening, energizing, awakening, and profoundly stirring influence that enters into the psyche at a certain period in its development was called the Christos by the Greeks. They valued that quickening influence so highly that they studied ways and means whereby it could be aroused or invoked or reached, and the reason for existence became centered upon awakening, quickening or contacting that force they labeled the Christos. Their mystery schools, their philosophy, their educational institutions were based upon how to find, how to invoke, how to awaken that quickening influence, the Christos. Those in whom that force was awakened became outstanding creators of beauty which we have not been able to copy even, much less create.

Today our architects try to copy the parabolic curve in the Parthenon in their structures, but they have been hard put to it. We can turn to philosophy and all we have been able to do since Plato is to copy it. I have reference to Immanuel Kant, Fichte, Goethe, Descartes and others, because the dialectical determinism developed by Fichte was copied from Plato; Hegel was a disciple of Fichte and developed that system in the universities of Germany. Karl Marx sitting out on the fringe of Hegel's class, picked up dialectical determinism but identified it with one idea.

I want to show you how far-reaching these things are, because millions are dying and are yet to die by reason of these thoughts. As one great teacher said, "Thoughts which come on dove-like footsteps rule the world." Find the underlying system of thought of a culture and you will find the absolute ruler of that culture, of that people. Watch what Karl Marx did to it.

Instead of using the dialectical system in anything, whether an atom, a tree or our democratic system of government, he ignores the thesis which develops an antithesis and these become merged in a higher synthesis, which becomes a new thesis which develops an antithesis and then a synthesis, etc. If you remember that you then will have the basis for adequate prognostication for what is going to happen in any given instance. You can prognosticate what is going to happen in the world or in any little event in your affairs. It is unfailing; IT IS NATURAL ORDER.

Karl Marx seized upon that teaching but he committed the unpardonable sin; he narrowed it down and identified (it must not be identified with any eventuation) the thesis with capitalism and identified the antithesis with labor—labor fighting capitalism; which are just labels for higher order abstractions. Then he did a worse thing, he said the synthesis of the conflict between the thesis and antithesis is to be the dictatorship of the proletariat.

How the wisdom can be perverted for the undoing of the fools that will fall for it! There used to be a time when this was just academic interest; but now our boys are going as cannon-fodder and it is not academic any more. When we see everything we have built up being destroyed, it isn't academic any more; it becomes something that we have to seriously understand; we have to understand it to counteract it; we have to penetrate it and understand its fallacy to destroy it.

This has a very crucial bearing upon the Christos force. THE ONLY WAY OUT OF THE PRESENT WORLD SITUATION, IN MY OPINION, IS TO REVIVE OUR ORIENTATION AND ASPIRATION TO THE CHRISTOS. We have to be quickened by some new force and I hope that we are inoculated with a frequency of devotion to a quickening power that will reorient us to something else besides accumulating gadgets to play with. There is a certain line of demarcation that we have to draw between conveniences and necessities and the accumulation beyond that. As we get on to it, we are going to go through a great period of shedding 'things'; 'things' that we have been accumulating



around us until we have become engulfed and don't have any time or energy left to devote to other considerations. We must get down to simplicity so that we can feel that the only thing worth-while is to be quickened by the Christ spirit.

Do not think that just ONE, 1951 years ago got it. I want you to think everyone has to get it; I want you to plan everything you do to economize your effort and devote yourself to getting it. After you have touched that quickening power we label the Christos, then devote your time to giving it to everyone else. I say that is the only way out. I have thought and thought and prayed and meditated, and I cannot conceive any way out, as a culture, unless we devote ourselves to the quickening of the Christ spirit and become inoculated with it, set on fire with it, shout it from the housetops. Let them call you queer; just keep on shouting. WE MUST FIND THAT QUICKENING FORCE. I AM OF THE OPINION THAT THERE ISN'T ANYTHING ELSE WORTH TALKING ABOUT AND WORKING FOR. Every little bit of that you get you can take with you and bring back again, but I would like to see you take your gadgets with you!

There are seven stages, because it is a developing process; you do not get it all at once. It begins with a little germ, like a unicellular structure. A little germ begins to develop in your consciousness, like a little leavening in a lump of dough, until not only the psyche, but the representation of the psyche that we call the body will be full of light. You can bring it about by conscious effort, thinking of it, studying about it, meditating on it. But that is the harder way; there is an easier way. FIND SOMEONE IN WHOM THAT QUICKENING HAS TAKEN PLACE, ONE IN WHOM IT HAS ALREADY BEEN LAUNCHED, AND HIS RADIANCE, HIS FREQUENCIES, THAT "DARSHAN" WILL QUICKEN YOU. One candle can light many other candles and still remain the same—light and power.

We will describe another way whereby that birth takes place, in everyone sooner or later. It is one of those inevitable eventuations in the expanding, developing, Cosmic process. As we develop this point I am going to describe why the lapse from the Periclean age of the Greeks, for there are reasons for that lapse.

The way they had of developing that birth, contacting the Christos was what we call today the mystical path; they were mystics. But the mystic path is extremely dangerous, because there is no stabilizing influence or force brought to bear or to hold gains made. Mystically, instinctively, emotionally, through feeling and love you can contact it, but it is difficult to stabilize unless you have the logical, reasoning forces; you must have lower manas (mind) developed to stabilize your gains; otherwise, today you will soar and soar and tomorrow you will be way down and you won't know why. In other words, the rational faculty is not developed, but that was the system of the Greeks. So, the Christos had to go into an eclipse and a new cycle had to be brought in where the focus of consciousness was placed on the objective phenomenal appearance in order to develop the analytical, the reasoning, the logical faculty and once it is developed you have it as an asset—not to keep on analyzing and reasoning, but to synthesize all of your findings, and that synthesis becomes your fortification, the stabilizer in the emotional, love responses to the quickening when it comes. When one is fortified with his logic and reason and justification, he is mortised and tendoned in something unassailable.

We have now come to the end of the cycle where we have developed lower manas, reason or the analytical faculty. Keen competition has developed it; having to learn to think had a purpose other than the apparent one. The marvelous Directors, Guardian Angels, the Archetypal Gods had to tie a succulent bunch of grass on our packs and we went after it, the better job; we didn't go after learning because we loved learning; we had to outsmart the other guy; so we learned.



Now we will use the faculty for the purpose for which it was really intended; TO STABILIZE OUR NEXT STEP IN EVOLUTIONARY EXPANSION AND DEVELOPMENT. When the Christos comes again, when the year of our Lord arrives, we will challenge their myths on their own ground; we can rationalize down to the atom and the fire in it. That is what this so-called scientific age is about; we are fortified by manas when the Christ comes.

Let us go back to the birth. When the birth takes place you will know it. Your tastes will change; those with whom you used to pal will say, "What is the matter with you?" There will be no affinity in frequency with your old cronies; something has taken place that has changed your frequencies and you have to find others with similar frequencies.

Second, there are many lying in wait for you, to kill that new birth before it grows up. If they can't get something on you, they will manufacture it; so don't try to hide out. That instinctive and elemental world that fights the Light knows that if you get strong they are going to be wiped out of the race consciousness, off the face of the earth. There will be a thousand incidents whereby they will conspire to overcome that birth. So learn cleverness (I do not like the word); we learn to be "wise as serpents and harmless as doves." We have to learn to hide out in Egypt. What is Egypt? The journey of the Children of Light out of Egyptian Bondage into the Promised Land, the higher manas, the Christos. Egyptian bondage is enslavement to sense, by the demands of sensation. You have to appear as if you are just like the rest; you have to play make-believe (serpent wisdom) until the Self gets strong enough so that it no longer needs to pretend and make-believe.

Third, the Baptism comes. Water is the symbol of the desire, feeling and emotional world; water is the symbol of the psychic world. It can function only by reflection of the Light; it cannot function in the Light. Now, that which is born must be lifted above the waters. To be lifted above the psychic world is won-

derful; you are not touched by anything in the heart center anymore. Even the "prince of this world" can come and find nothing in you.

Fourth, the Gethsemane, the dark night of the soul. There comes a time after the birth when you have to reconcile yourself that there is a gulf fixed between the psychics and those who are not psychics, between amenta and the World of Light. There were two men, one very wealthy whose name was Dives, the other very poor whose name was Lazarus. Dives died to sense. Lazarus was in the Light World and looked across the chasm to the lower psychic world where he saw Dives parched. Out of his compassion he wanted to reach across the chasm to Dives, who cried, "Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." But one cannot hold on to the world and its good opinions and reach the Christ Light World too. "Come ye out" becomes meaningful. Many cannot take that easily, they cry in their hearts, it is hard to come through.


Fifth, the Crucifixion. This is the most misunderstood, even though you do not historicalize the quickening of the birth. It is generally thought that the Christos was nailed on a cross, personified as a person. I cannot see it that way. That power, after it has passed through Gethsemane, cannot be extinguished. It is a blessed fire, but it crucifies that which is dependent on the World Mother, the generative substance in which it has heretofore been functioning. AFTER IT HAS BEEN NAILED ON THE CROSS OF MATTER, IT EMANCIPATES ITSELF PERMANENTLY FROM THE MOTHER PRINCIPLE AND BECOMES A SELF-LUMINOUS, SELF-ROLLING LIGHT, BECOMES FULLY INDIVIDUALIZED; IT NOW BECOMES LOGOS, THE REASON IN ITS OWN SELF FOR EVERYTHING OF WHICH IT IS CONSCIOUS. That Light cannot be crucified; it becomes the crucifier of that upon which it has been dependent.



Then comes the ascension. It is the transfiguration of all into the Light that represents the ascension. The Christos becomes a creating power that metamorphoses all creations into Living Light and the ascension of the whole into Light is the ultimate. We have to work hard until we all get it. This work gives us dignity; I do not see anything else worth-while doing.

That ends the outline and sets the pattern for this course.

## CLASS TALK — TWO

 HIS LESSON is the beginning of a new course. I consider this to be a most important course of lessons because it will be exhaustively descriptive of the next step which lies ahead of us at our present level of development. The description of the Christos and that which the word symbolizes will also set the goal, the objective of the new cycle upon which we are now entering, because it so happens that we stand on the threshold of the coming in, so to speak, of the incarnation on a planetary scale of the Christos. We stand on the threshold of a new cycle, of a new birth in human consciousness; therefore it lends deeper significance to this course of lessons.

In approaching the course, I am devoting this lesson to a description of the attitude which should be assumed toward the subject—The birth to the ascension of the Christos. As I give you the subject matter of this lesson, you will readily understand the reason for it, but I am going to tell you in advance the psychological reason for this preparatory lesson, endeavoring to prepare us for this course. The reason is simply this:—when the evolutionary process, which is just another word for growth, has reached the point of consciousness functioning on the mental or intellectual level, we have gotten off the beam and have to correct ourselves to get back on the beam respecting the proper attitude of approach. Now it is necessary to inculcate this attitude of approach, by reason of the fact that intellectually, mentally we have developed some vicious habits, some habits that are not comparable to the natural order; we have developed mental canalizations, conditionalities which have to be abandoned in order to get back on what we consider to be the right method



of approach, the right attitude of mind toward the Christos or to that which the term Christos represents. That will be more meaningful as we proceed with this lesson.

Those of you who are undergoing preparation to represent this work, must constantly remember that the psychology of teaching, the psychology of putting over recondite and higher level perceptive facts is to use analogy; the better the analogy employed, the more effective you will be in getting your message across. So, I use analogy a great deal for that purpose; I try to get myself across to you.

The first analogy that I will employ this morning is this:—if you will take a nut in the green state and cut it in two and look at it, you cannot tell the hull around the nut from the shell of the nut, you cannot tell the meat of the nut from the shell or the hull; they all look the same. But as the nut ripens, the hull loosens and will drop away; the shell will contain the meat, but the meat shrinks away from the shell as it loosens up.

When we are green, when we are young, everything is identified with the hull, called the body, or the configuration as we call it (the aristotelians call it the physical body). Then there is that most essential part of us that we call the seat of the psychological processes or that vehicle with which we feel, desire and think which governs our actions—in other words, the psychic-nature. All feeling and thinking reside in the psychic-nature instead of the physical body or the configuration. We have many proofs for that statement, but we have established it over and over, even where the psycho-dynamism contacts through the pineal center of the brain, the functions of the brain and neural system. Here is our statement: the psycho-logical processes reside in that which we call the psychic-nature.

Now, as growth proceeds, the psychic-nature loosens from the configuration and can and does function independently of it. As growth (we call it evolution) proceeds, the meat loosens, shrinks way from the shell (the psychic-nature in our analogy) so that the consciousness of a given individual can focus in the meat



—meaning the Mind and can function independently of the psychic-nature.

A young one, a green one, is so identified that in his own consciousness he cannot tell his body from his psyche or his psyche from his Mind (not the intellect); it is all there and looks the same to him. It is all identified with the one with which his consciousness is concerned or identified.

As this is true regarding a developing individual at his different stages of development or growth, it is also true of the Cosmic Process as a whole. We often say that a given man is an epitomization of the whole Cosmic Process; when we learn one we learn the other. The same analogy can be applied to the Cosmic Process as a whole; when the race on the planet was very young—green—it was so identified; that is, the consciousness of the race was so identified with the elemental forces, with the formative forces of nature that they could not distinguish themselves from those formative forces. It is most difficult for us to understand how the consciousness functioned in the elemental forces without any line of demarcation.

As growth develops to the next higher generalized level, we find that out of sensation, feeling developed, and out of feeling desires developed, out of desires thinking developed. That is the next general level of the Cosmic Process represented by humanity on the planet. As that stage developed language came in, thinking came in; the consciousness of the individual began to develop while his feelings and his desirings and his rudimentary thinking were identified with his tribal over-soul (the psyche of the tribe or group), there was that much individualization by now. We call that the instinctive phase of the mental span in the Cosmic Process. But as the thinking part of the psychic-nature or his psychological processes developed, he began to get off the beam and the further the thinking processes developed, the further he got off the Natural Order Process of growth and development.

This is the way it came about:—perception was extremely keen, but when the tribal man endeavored to communicate what

he perceived to another one, he pictured it, generally with a stick in the sand or dust. He took a stick and made pictures; he engaged in THING-ING; it was partly drawing pictures and partly pantomime; like our game of charades where we picture something and you guess what we are picturing. That is thinging it, communicating it, making pictures in the dirt or putting something on your head, etc. By and by they got keen and could read rapidly. That was still THINGING it. As thinging developed it became systematized, and we had hieroglyphics, ideographic language. That was the evolution of ideographic or hieroglyphic methods of communication. But we did not stop there as growth went on, we got so we could thing it mentally without a stick in the dust or going through motions, or a combination of pictures and pantomime. Instead of calling it THINGING, we changed one letter and we could THINK it.

Analyze your thinking today and you will see it is based upon images, pictures. Now you have converted your pictures from the dust and pantomime into images, mental pictures, and that is the only difference. YOU ARE STILL THINGING—ONLY ON THE MENTAL LEVEL.

Then we developed sounds, symbolical representations of our mental thinging, our picture making. I should devote the rest of the lesson to this point, but this is just by way of something else I want to develop because there are lots of conversions and results which I would like to draw from this process of converting thinging into thinking and describing the word THINK as image-picture-making only; thinging mentally.

One of many things I want to abstract from it is this:—THINKING CANNOT TRANSFER ITS SOURCE FROM ITS ORIGIN IN THINGING. "Who by taking thought can add one cubit unto his stature?" is what I just got through saying. Mentally thinging, or thinging on the mental level cannot transfer the source, the causation, the origin in thinging of the thinking. You are stymied; you are caught in the "gate." But that is not all we did when we got to that stage in growth, development that



we call mental picturing or image making on the mental level; we got so in the habit of thinging on the mental level that we began to use labels which had no referent in reality, in life-facts, and there is where we got off the beam; there we went clear off the natural evolutionary process of development. So, today we use words which have no referent in life-facts, in reality, in the Natural Order growth and developing process and get stirred up and emotional over the words—the birth of the Christ, as an example. Prior to hearing this teaching that we give here, what did you think about the term “birth of the Christ”? Be honest with yourself; what went on in you? Did you think of some man, of a Jesus that was born 1951 years ago and became the Christ? Analyze your thinking; that was only a picture, was it not? Where did you get that picture? From a pretty little Sunday School card or a Christmas card with a picture of a mother and child? It was a picture in your mind. Where is the life-fact?

I am not going into whether the Christ was or was not a historical character; my subject is your mental processes and nothing else. We are not concerned whether there was an individual that was actually labeled by his parents Jesus and later called the Christ. It could be either one so far as my subject is concerned. I am only dealing with you and your mental processes. I would not snap my finger as to whether there was or was not such an individual, because it doesn't enter into what I am saying to you. Out of thinging you got to creating mental images and then began to use words—symbols—which did not thing anything; there was not anything that could be THINGED; that is we developed many higher abstract ideas; WE NEVER TRIED TO FIND THE REFERENT OR WHAT THEY REPRESENTED.

Now you get the purpose of this lesson; that attitude will not do. What attitude?—to have a mental image in the mind. WE ARE DEALING WITH LIFE-FACTS, NOT WITH IMAGES IN YOUR MIND; we are dealing with a Natural Order Process.

We are not pursuing some mental image or getting emotional about a mental image and then trying to establish it; that is not

our approach at all. Our approach is through Nature. Do you know what I mean by the word Nature? What does the word represent? That which gives birth—MOTHER.

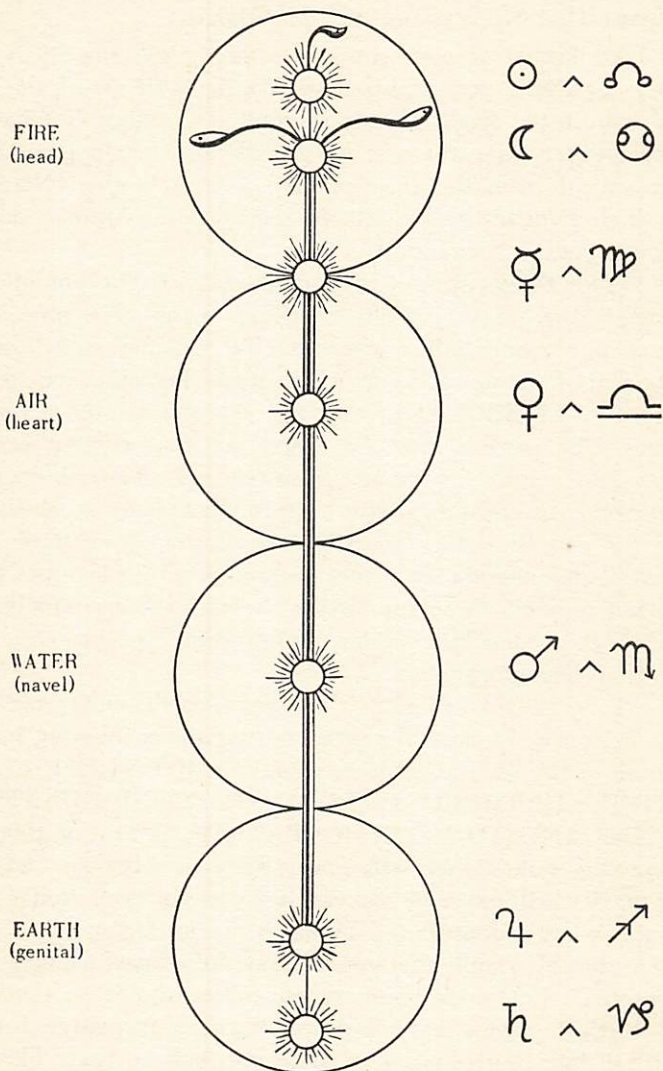
A little kernel of corn contains a life germ, the life germ contains a pattern, potential pattern. We place this seed, the kernel of corn in the earth. That is a simple little thing, but I want you to register this:—there is no growth, no development anywhere except from the seed planted in the Mother—Nature—that which gives birth. We cast the seed into the Mother; no exception as yet has been found.

Now four things are needed, are essential to the potentiality inhering in the life germ for it to become actual. The process of conversion of potentiality into actuality can be called many things. Out of the many things which it can be called we are selecting one—EMERGENCE; how the potentiality, the actuality emerges. The pattern must be there, but that pattern cannot emerge into actuality without the sustenance of four helpers:—earth, water, air and fire. I only have to change one label—earth, water, air, sun; those four are necessary; if any one of those four are absent the potentiality cannot become actual; it is impossible. Now, not only do these four make the potentiality possible in actuality; they contribute to the configurating process as the potentiality is becoming actual.

May I say that over again: those four—earth, water, air and fire (sun) not only make the potentiality pattern inhering in the life germ of the seed possible in actuality, BUT THOSE FOUR CONTRIBUTE THEIR QUOTA TO THE CONFIGURATING PROCESS AND THE CONFIGURATION. If one of them is missing, the potentiality will never become actuality and the configuration will never be representative of the potentiality pattern plus what is contributed by earth, water, air and fire. This is so unutterably simple that you will say, “of course, we take that for granted”; but work your consciousness into it so that the word earth becomes a symbol for Nature’s formative forces, which fall into fourteen groups of seven qualities each, like the



# The Four Somatic Divisions of 'Man'



carbon and hydrogen cycles of the periodic table. We divide the periodic table into fourteen groups having seven elements to the group and describe the whole periodic table in terms of group cycles. We will work ourselves into this later.

The thought is this:—we can take Nature's formative forces that we symbolize by the word earth and convert those forces into the periodic table of ninety-eight elements; uranium is element ninety-two; beyond that the atoms become so unstable that the constituents, meaning the electrons, protons and neutrons, begin to go into the outside limits of the sphere in which they function. But I will describe this at length later on, and show the "ring pass not" applied to the periodic table. I am giving an intimation of what we are coming into as we proceed with this course.

We are on the word earth as a symbol. I want you to fix your mind upon the formative forces because they constitute the energy of that we call earth. The little roots put down from the life germ of the corn that we plant in Nature, cast the seed into mother earth, in this case. Do not think objectively of chemicals going into the roots and carrying to the leaves, the photosynthesis performed by the fire converting it into plant food and becoming available to the cellular structure. Hold your mind on formative forces (not chemicals) of Nature symbolized by the word earth. Those formative forces according to the quality are appropriated by the governing forces in the life germ as it develops its pattern in actuality. That is what goes on.

When we come to water, instead of objectifying your mind and thinking of liquid, as we generally think, convert that into a subtle or more refined frequency force; THE WATERS OF LIFE, THE LIFE-GIVING WATERS. We do not have to get poetical about it, but sometimes it is used in a poetical form. Do not let your mind get objective or poetical either; I want you to feel Nature's elements, beings, genii; all that vast world of the elemental forces symbolized by the word water.



The word water symbolizes a vast world of elemental entities, beings, forces with which everything is surrounded and which enter into the configuration as the inherent pattern emerging into actuality (the pattern inheres in the life germ).

Now we come to the word air. Air we must treat in the same way; not as something objective or physical that we are breathing into our lungs. We are coming closer to the fire, because the oxygen part of the air had to be properly toned down by the water element or we would be incinerated before we have developed the process far enough along to take it straight. Every cell of your body floats in a lake of water (this is a scientific statement), because the life points are like six pointed stars; they have a potential of 6,000 degrees centigrade so that a cell has to be encased in a lake of water or we would be a living flame. This is a cooling system; so with the oxygen and nitrogen and hydrogen we inhale. I want you to think of a life-giving force approximating fire symbolized by the word air. This air—meaning the force—becoming incorporated into the configuration, not in the sense of its objective appearance, but in its more subtle and its higher level self.

Now we come to the word fire; the sun, the fire, plays the most important part of all in the development of this configuration from the corn that we put into the earth, because this formative force is described as heat and light. We are not far enough advanced to adequately explain something that the chemists do not as yet understand; namely, a proper description of that which is called heat. They know how to handle heat and what to do with it, but they do not know what it is. They say the collision and rapid bombardment of the molecules makes heat. I think that is far off the beam, because heat is a formulative force of Nature which is more powerful in its potential inherent properties, than air or water or earth, because it is that which stimulated the activity symbolized by earth, symbolized by water, symbolized by air. In the absence of fire there would be no frequency, activity, life-giving force, or Nature's formative forces.

Now, I am only suggesting much that we are to work our consciousness into, but the point is that I want you to separate those four contributors to the configuring process determined by the potential pattern in the life germ of the corn. What I am saying at this point in the narrative is that when the life germ is young, those four are blended together and you cannot tell them apart. But as growth proceeds, they separate and function independently of each other.

We leave the analogy of the corn and its development and transfer to the human being, the man level. In what we call Time, aeons have rolled between that plant state of representing the Cosmic process and the man state of representing the Cosmic process. In the man state of representing that Cosmic process, growth has taken place to such an extent that those four contributors of Nature, of the Mother, are beginning to function independently, having a life of their own, so that the configuration can function on its level while simultaneously the consciousness can function in the aggregation of those elemental forces that we symbolize as water independently of the configuration and that higher state symbolized by air.

The higher process can function independently of the sensation, feeling and desire level, symbolized by water. There we are ready for the next great advent—the Light, the Fire, the Christos. All this build-up to use the word Christos so that your mind does not go off with a mental image or picture. Here in Nature's process we are coming to a level of which we are going to be conscious. If it was born in ONE 1951 years ago, we will be happy about it. If one did it, another can do it. We can think of Lao-tze, Zarathustra, Buddha, Krishna and others, they did it; they reached that level, but it is not limited to any one. It is a Cosmic process operating in all. IF IT IS NOT OPERATING IN ALL UNIVERSALLY, THEN IT HAS NO VALUE TO ME. I hope there was One two thousand years ago that got it—I WANT IT. To know they got it might encourage me to work and get it. Do not waste any time arguing whether Christ was a



historical character or not. We have run the limit of building air castles in Spain, false to the Natural Order Process; we must get back on the Natural Order Process, AND CONSCIOUSLY FULFILL AND WORK WITH IT TO EXPERIENCE IT IN OURSELVES.

I went to Chicago to the Institute of General Semantics and studied under Count Alfred Korzybski; he used to stand up before his class and hammer every lesson and drill into us "ascertain the facts"; never depart from "ascertaining the facts." When an argument comes up, the first thing to do is to say, "Let us ascertain the facts." You have no idea what it will do to the argument. We want the facts. Hold that—because the Good Book (and I believe it is all there if we know how to read it) says "Ye shall know the Truth and the Truth will make you free." IT IS THE KNOWING THE TRUTH, NOT THE TRUTH. Equate KNOWING the Truth with ascertaining the facts; they mean the same. Base your evaluation upon ascertaining the facts; "Know the Truth." How are you going to know the Truth unless you know the component factors that make up the Truth? Socrates is attributed with saying "Know Thyself," but that statement was over the doors of the Eleusinian Temple, and it was different—"Man, know thyself in true proportion" which adds quite a little significance to the statement.

Now confirmation by one whom we value. Sir Isaac Newton said; "In all your philosophizing do not go outside experience." He had three rules by which he governed himself: 1. "Nature is simple and always agrees with itself." 2. "Nature is simple and does not abound in superfluous considerations." 3. "In all your philosophizing do not go outside experience."

As we have reached the air stage in our development and we are growing in understanding so that we can function, actually function, in the psychic-nature independently of the configuration, we are getting ready to function in the Mind, where the meat, the real meat of our Self begins to differentiate itself—that differentiation of the meat from the shell. THE SEPARATION


IN CONSCIOUSNESS OF MIND FROM THE PSYCHIC-NATURE IS SIGNALIZED BY THE BIRTH OF THE CHRISTOS.

I will show you how this is going to be verified, and we won't go outside of facts; we are not chasing pictures or thinging anything. We will stay on the beam and work consciousness into the individualized Self; we are going to individualize ourselves. THAT IS THE PERFECTIVE WORK.

It is where the true meat is going to be differentiated from the psychic-nature, shrink from the shell as the shell has shrunk from the configuration. Becoming conscious of yourself as an individual is what we label The Light, The Heat, The Fire, The One. The Hydranos, who baptized by water said, "There comes one after me who will baptize by fire." The Christos is coming. We have to get ready for him IN US; his great advent is due. We will go forth like the bride to meet the bridegroom. That means that we will have to individualize our respective selves, and the very meat, the heart and core will shrink away from the shell, (its emotional, mental, psychic-nature) and function independently of it. That does not take place all at once. The description of that Birth, Growth and Development that lies ahead of us necessitates this preparation.



## CLASS TALK — THREE

HE LESSON TODAY continues on the Birth of the Christos and its Meaning. For the student of languages, or linguistic considerations, wherein the psychological qualities of sound become integrated, or in other words who carry linguistic studies into the psychology relative to the gunas of sound, this is an extremely interesting subject; it is called philology. We have just a little touch of philology to start this lesson; it is about the word that we are using in this course—CHRISTOS. I will now explain the following outline.

EGYPTIAN	{ Karacas Karcas Krst
GREEK	{ Chrestos Christos
ROMAN	Chrestus
ENGLISH	Christ

So far as recorded history is concerned, so far as philologists have been able to trace it, it goes back to the early Egyptians. I have a well-recognized authority for this little touch of philology, and if anyone wishes or is sufficiently interested to run down the details respecting the origin and derivation of the words Christ and Christos, let him come to my study and I will lay before him all the works whereby he can trace it out and back through its history and to its origin, etc.

It started in the Egyptian with the word Karacas, which became shortened in the first two thousand years of Egyptian his-

tory to Karcas, from which our word carcass is derived, but it meant the oiling, the anointing of the mummies in preparation for wrapping, by an elaborate process of rubbing oil on them and various combinations of preservatives. Karcas was later shortened to Krst. Chemists have gone to great lengths in our own day to trace out the constituents of those preparations and they have done a very good job of it. But the point is the anointing of the 'body' preparatory to being wrapped. Just in passing, why did the Egyptians strive to preserve the 'physical' body? It was not, as many believe, because the spirit which they called the Ka was going to come back to it and take it up again. But they had a deeper reason for it; they knew that the consciousness of the individual was so identified with the 'body', which we call the configuration, that when they were separated from it after death that identity with the 'body' still continued, and that the body was a sort of orientation for the departed soul. If the body disintegrated too fast—that is, faster than the adjustment to being deprived of it took place, it was a shock or loss to the departed one. So they endeavored to preserve it long enough for the departed one to make adjustment to his new state, and then it was disposed of. If you will go into ancient history, you will find the mummies were disposed of after the departed one had made his adjustment. Those mummies still found in the crypts and sarcophagi were forgotten or the changing conditions caused them to forget where they were. But in normal eventuations as hundreds and hundreds of years rolled on they were disposed of when they had no more use or value.

One more point must be added—why they went to such great lengths to mummify the 'body'. They often called the spirit Osiris; they personified and personalized it, and used this term to represent the motivating power of every individual. In the generalized use of the term, they taught that Osiris became buried in amenta—we would say, the spirit became involved or incarcerated in matter. That is aristotelian language; to put it in non-aristotelian language we would say Light metamor-



phoses into energy and energy metamorphoses into living-matter, so that the Light as living-matter is incarcerated, so to speak; mummified, wrapped around with its sense faculties and their functions, and values developed out of being limited to sense functioning. Osiris became metamorphosed in sense, encased, cabined and confined in sense. So the mummifying of the carcass is a sort of religious representation of Osiris, the spirit, being mummified in sense. Add that to the preservation of the body until the departed one had adjusted to the other world, and you get the reason for mummifying.

The anointing of the carcass was called Krst in the Egyptian language. The Greeks derived their Gnosis from the Egyptians. Our modern doctors in the U.S.A. used to go to Vienna before Hitler destroyed the marvelous culture of the Occident in Europe, to take advanced courses in medicine; if one did not go to Vienna he would fall behind regarding the latest in everything. In Greece between Heraclitus's time, about 550 B.C. and Aristotle's time approximately 300 B.C., one was not up-to-date unless he had gone to Egypt. So Heraclitus and Pythagoras (who was a contemporary) down to Plato, planned, worked and studied to learn the language so they could go to Egypt and knock at the doors of the Egyptian priesthood. If they were found worthy they were admitted to the Egyptian priesthood in the Gnosis, and then they returned to their homes and brought the Egyptian wisdom with them and developed the Grecian mystery schools; the Orphic and Eleusinian were the greatest and most outstanding.

They brought back this word Krst and divided that which it symbolized into two meanings; one they labeled Chrestos and the other Christos. They did this for a very definite reason; the reason we are going to develop in explaining the Birth of the Christos.

They used the word Chrestos for the creative force which was awakening in the psychic-nature and they used the word Christos for the force, power or energy which motivates Mind

substance, Chittakasa to use the Sanskrit; or Manas, Mind, as distinct from the mental functions or cortical functions of the psychic-nature. In both cases the words meant dynamic creative power, THE CHRESTOS WAS USED FOR THE DYNAMIC, QUICKENING AND AWAKENING POWER WHICH TAKES PLACE IN THE PSYCHIC-NATURE AT THE BIRTH OF THAT POWER; AND THE OTHER, CHRISTOS, TO STAND FOR AND REPRESENT THE SAME CREATIVE POWER WHEN RAISED TO THE LEVEL OF MIND.

The Romans had a hard time understanding that subtle distinction between the spelling of the words and confined themselves to spelling it Chrestus whenever it was used. It was used only among the more intellectually developed Romans. IN DUE TIME IT BECAME THE WORD CHRIST IN ENGLISH. It is interesting to note this:—not until the eighth century A.C. was there ever portrayed a figure of a man on the cross. Study your history; do not take a word I say for granted; run it down and study its authenticity. This is what I find in the occidental culture, not until after the eighth century was there a figure of a man on a cross, before that a lamb was always portrayed on a cross. Between the third and eighth centuries there was a terrific effort put forth to destroy all connection with paganism, the source from which they obtained the Gnosis. IN THAT PERIOD A GREAT EFFORT WAS MADE TO LITERALIZE IT, HISTORICALIZE IT. TODAY IT TAKES A SCHOLAR TO UNCOVER THE TRUTH AND FACTS; the ordinary run of humanity knows nothing of how that was brought about.

But we say, if you want to literalize and historicalize this, go ahead; if you want to see this world as a creation, go ahead. Or if you want to accept it as a Cosmic Process and in developing to a certain point call That Light or Power or Quickening that comes into your consciousness THE CHRIST that is fine, we are not going to stumble over the label. All we want to know is what your label represents, what you are symbolizing by it. BUT IF YOU WANT TO USE THE LABEL CHRIST FOR A



QUICKENING, A LIGHT, A HIGHER AND MORE EXPANDING STATE OF CONSCIOUSNESS THAT ACCOMPANIES THE LIGHT WHEN IT BREAKS IN YOU—IF YOU WANT TO CALL THAT THE CHRIST, PLEASE DO.

But beyond the literalization or historicalization or the treating of it universally, we are after one thing—to understand the dynamic Cosmic Process so that we can more and more intelligently cooperate with It, function in It, anticipate It and glorify It as we look forward to It and welcome It. Let the quarrels about the labels go or pretty soon they will say you are for or against, and you are not for or against anyone. We are trying to help each One into the Light and higher understanding. This is just in passing, to see how, from the study of language, a word not identified with anything can develop and become incorporated into our language structure.

Now we come to this, which is a little further preparation for the understanding of this birth. Hold in mind that every individual motion, activity, is a universal movement. These forces, entities, powers that we label the elemental world, the instinctive world, the feeling-emotional world, the mental world, when they become incorporated in our specific vehicles, we have a tendency to lay claim to them in an individual way and in a sense of separateness. But they are and belong to a Cosmic Ocean, the very elements of which your configuration is composed belong to a Cosmic Ocean, AND THESE ELEMENTS FROM THAT PARTICULAR LEVEL OF THE COSMIC OCEAN ARE FLOWING IN AND OUT OF YOUR CONSCIOUSNESS OF YOURSELF ALL THE TIME; that is, the state in which you are conscious of yourself operates as a pattern which maintains a relative stability to the constituents, the elements flowing in and out. But those forces or elements do not belong to you any more than they belong to plant, animal and man generally. Your pattern belongs to you; that is certainly yours—the state in which you are conscious. But that is not fixed, it is dynamic, it is in process of changing—it would be terrible if it were not so. We

might be in the skin of an animal if the pattern were not constantly changing; there would be no, what we call, growth or development.

But however, I want you to think that all these forces we are dealing with are like forces in a Cosmic Ocean and we just incorporate them temporarily according to the temporal state, and as the state changes we change from ocean to ocean, level to level (like we illustrated with the onion and the onion skin). **HOLD IN MIND THIS ESSENTIAL POINT—THAT EVERY INDIVIDUAL MOTION** (for the act of being conscious is motion) **IS REALLY A UNIVERSAL MOVEMENT.** What is apparently growing and evolving and developing? The Cosmos, the whole; and we, individually, represent it. That point is important because we are going to come back to that essential factor, that every individual motion is really a universal movement, when we begin to describe the One and the many,—the **ONE CONSCIOUSNESS**, the **ONE LIGHT** and its multiplicity of representations. As we condition our minds to think that every individual motion is a universal movement, it will not be difficult to actually see the One and the many. Do you think that the thoughts you think just originate in your cranium? The thoughts you think are the frequencies registered from your surrounding race-psyche environment. If you form a rapport with a person you will begin to feel and think like he or she thinks. We are unconsciously in rapport with the race-psyche, and the wave lengths and the frequencies of thoughts, feelings, desires etc., we register. It is universal and is not restricted to your own members nor generated 'inside'. There is one qualification, however, so long as your consciousness is limited to functioning in the psychic-nature, you function by the reflection of frequencies registered; but when you become sufficiently individualized, "Come ye, therefore, out from among them and be ye separate," when you really in your consciousness do that, you become oriented to the Mind level where you are a complete individual. Then that statement no longer holds true that you register the frequencies



of the race and reflect by thought, feelings and desires the quality of the frequencies registered.

The point is simply this:—you cannot be made to respond to or be vibrated by the forces from another or anything unless a similar quality resides in your own psyche. If your psyche is free, “The prince of this world” can come to you and will find nothing in you and you will not be vibrated. If you get this point you will never have a raveling to hang on to, you can never alibi.

Please remember the analogy of the green nut. That means that the seven selves of which every one is actually or potentially composed are reduced to three, the three primaries. The hull we likened, in the analogy, to the configuration; the shell we likened to the psychic-nature (except those in whom the force has been awakened); the meat we likened to the Mind, the field, the governing source by which and from which the psychic nature is motivated and its content becomes represented as the configuration. If you ever want to change anything in your so-called physical body, do not work on it directly; work on the ensemble of qualities in the psychic-nature which is represented by that area or part of the so-called physical body. When the psychic-nature is full of Light, the house, the configuration gets full of Light; when the psychic-nature is full of darkness, the configuration portrays it, shows it.

Every individual, whether he knows it or not, functions wholly in the psychic-nature; no one at any time functions in what we call the physical body. On the mental level, as we have shown, you create the concepts and images, you thingify or thing it. (We learned that in the last lesson, how we started to just draw pictures in the sand; then we got so we could mentally make pictures, and then the mentality could make pictures where there was nothing to represent the pictures). Watch how that habit grows and grows in mentalizing concepts, making pictures, until you mistake the pictures for Reality, where there is nothing perceived to picture.

So, we go back to the statement—if one’s consciousness is focused in mentalizing, in concept-making, image making, etc.

he will attribute or identify his functions, sensations, feelings, desires, and even his thinking to the configuration. To identify thinking with the configuration, the brain, we would say it is the chemical, electrical operation of the neurons of the brain that he calls thinking. One will also identify feeling with the body.

The function of the nervous system is to communicate electrical impulses, like a telephone wire; the tactual sense, the contact is made. If you see a 'thing' you make contact with it through the neurons, yet the thinking does not take place there in the neurons. It is the consciousness in Mind functioning through the psycho-dynamism connected with the brain that formulates the thinking functions, and all that can be very definitely and empirically established today through the registry of the brain waves and frequencies, and the knowledge they have respecting the point where the psycho-dynamism is connected with the brain.

The point we are after is simply this:—even though one functions wholly in his psychic-nature, mentally he may identify that function with the configuration, with his body; but in reality it is not so; the function is not relative to the body at all. There is only one thing one can do with this configuration and it is limited to that—so long as you are in it, you can act with it, but you cannot think, feel or desire in it or with it, even though on the mental level you identify the thinking, desiring and feeling with it. So, we are limited in our functioning to the psychic-nature ranging from sensation to thinking. One cannot be motivated in response to the frequencies of the race-psyche or of another unless he has the qualities, the substances built into his own psychic-nature with which to affinitize; or he has affinity with a particular frequency in the race-psyche or of another individual. That is the point—once learned, forever it excludes alibiing.

There are three ways in which different ones function, or a given one may function in three different ways, or shall we say grades of development are represented. The one is limited to sense, he contacts through sense; that one will identify every-



thing with his configuration (his physical body) because he is limited in his functioning only to sense. This is rare because we have to go way back in the evolutionary process to find such a one. The second one functions in his psychic-nature by response to frequency registration, reflection of frequency—remembering that he cannot respond unless he has the same kind of substance in his psychic-nature. So, we have the second way as sensation, feeling, desiring and thinking by registry of frequency and reflection.

The third way one functions in his psyche is when the centers are being stirred and quickened and he can function by responsiveness of the awakening of the first five centers that belong to and pertain to the psychic-nature. It is this quickening force that awakens the first five centers symbolized by the five virgins that preserved the oil in their lamps so that when the Christos came—the bridegroom—to quicken those centers, they were ready. Do you know the meaning of that oil? They had not wasted all of their vital force; they saved enough of it so that they could respond to the quickening force. Now we come to the point of the birth.

THOSE CENTERS CANNOT BE ACTIVATED, MOTIVATED, AWAKENED AND QUICKENED EXCEPT BY THE POWER FROM THE MIND LEVEL, which we label the CHRISTOS.

If the oil has been preserved and the force is carried up to the crown center, it breaks through into seven streams. We can take these seven rays in the individual and trace them back to the seven powers, elemental powers, below the instinctive level of the evolutionary process.

The point now is that every one epitomizes, consciously or unconsciously, those seven forces, seven powers, seven spirits before the throne, seven rays, seven streams of dynamic light and energy. Our higher work that we are coming to is going to deal with those seven spirits, rays, lines of development, forces etc. They are also personified as planets, rounds and races; but in our

lesson today, the carrying of our force up through the crown center into THE MIND, THE FIELD, THE CAUSAL-FIELD is the point. When the force flows through the crown center, it flows into the Field until the Field becomes so charged, it is like bursting the periphery (like the cocoon) of the womb, the womb of the world mother. This causal-field is the ovum of the individualizing process before the bursting of the causal-field, the developing psychic-nature is analogous to the development of an embryo. You are in an embryonic state, you have not pipped the shell, you have not rolled the stone of the personal self away from the tomb—you have not rolled the stone away from YOUR tomb, yet. But when you do bring your forces up, when you get ready and get fed up with the other forms of expression, spending your force or throwing it away, then the stone that the builders rejected becomes the chief keystone of the edifice. When you get on to yourself then you carry that force through—you will not repress it and develop compensatory or substituted forms of expression, but you will liberate that force and carry it up and it goes into the Causal-Field which becomes so highly charged that it bursts the periphery. This is called the emergence from the womb—the tomb—both are symbols of that ovum in the world mother.

After this process is finished you will cut the apron strings of the world mother and become oriented as a WORLD POWER, BUT YOU WILL FUNCTION WITH HER AS A CONSORT—that is the reason in one sense she is the world mother and in another sense the bride. We function in the body of the world mother so long as we remain limited to the psychic-nature; when we can burst the periphery of the egg, the ovum in which we are entombed, enwombed in the world mother, THEN WE BECOME AN INDIVIDUAL, A SELF-LUMINOUS LIGHT, A SELF-ROLLING WHEEL, AN INDIVIDUAL BE-ING. From then on we create with the substance we label the world mother, the Light, energy, or living-matter substance characterizing the world mother. We function in relation to the world mother as the substance with which creative ideas are configured.



After the entire process is completed, this field that was bursted now becomes organized into a vast field in which the psyche has entirely disappeared; no more do you have a psychic-nature; it is gone forever and you become a master in relation to substance.

The birth of the Christos therefore has two phases. One phase is the quickening of the centers in the psychic-nature; the other phase is the carrying of that force up through the channels, the nadis, to the Field. As we bring the force up to Mind it is called becoming seated in Chittakasa, becoming seated in the Mind—becoming completely individualized. THIS WE CALL THE BIRTH OF THE CHRISTOS.

That is why the Greeks divided it into CHRESTOS and CHRISTOS. When the power quickened the first five centers in the psychic-nature they labeled that power CHRESTOS and when the power was brought through into the Mind-level and began to organize Mind-substance on the Mind-level, that same power was then labeled CHRISTOS. By the changing of the letter e to i they designated the change of level of functioning with the Power, from the psychic-nature to the Mind-level. The Egyptians called the first phase of the birth the babe Horus, or the young Horus.

The ceremonies of the lodges or brotherhoods that admit a candidate blindfolded into the lodge room and take him around from station to station blindfolded represent the birth of the Chrestos in the psychic-nature. He is not yet fully conscious of what is taking place; he may feel the activation, the motivation, he may feel his centers opening, he may feel the tremendous power in his head, he may even feel the quickening of his faculties, but he is blindfolded. At a certain point in the initiation ceremony the blindfold is taken off—then the blinding Light, and the consciousness of everything that is going on. That is the second phase of the birth. THE CHRISTOS IS AWAKENED—THE BIRTH IS COMPLETED—THE SUN-GOD IS BORN.

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